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## NOTES AND QUERIES.

SINKYONE TALES.—The Sinkyone are an Athapascan division on and about lower south fork of Eel River, in northwestern California. According to Dr. P. E. Goddard, their dialect is similar to that of the Lassik, a collection of whose tales he has published in this Journal. The present writer has carried on no investigations among the Sinkyone, except for inquiries put during a day or two in the course of a trip made in 1902 from Humboldt Bay to the head waters of Eel River for the purpose of ascertaining something concerning the general ethnological status and relations of the then practically unknown and nearly extinct Indians geographically intermediate between the two distinct native cultures represented by the Hupa and the Wailaki of Round Valley. Since then Dr. Goddard has been among the Sinkyone and neighboring Athapascans, and has carried on researches that will illustrate both their language and their life and thought; but, until the appearance of his publications, the present collection of mythical tales, fragmentary though they be, may be of some interest. Stories and episodes 1, 2, 4, 8, 10, and 11 were told by George Burt of Dyerville; Nos. 3, 5, 6, 7, 9, and the variations of 4 and 11, by Mrs. Tom Bell, living at a place near the coast known as French, but having her origin, on her mother's side, from Garberville, to the people of which locality her tales probably belong. Nearly all the stories have more or less close parallels in various parts of California.<sup>1</sup>

1. A *kyoi* (spirit, myth-person, one of the people of the former non-human race) said, "When people die, they will come back after five days." Coyote said, "No, there will be too many people." Then the *kyoi* consented. Now, Coyote had two children, who both died. Then Coyote said, "The five days are over now." When the children did not come to life, he said, "My relative (*sinting*), I thought you said that when people died, they would come back after five days." But the *kyoi* answered, "You said that they were to die."

2. Coyote made the deer wild. When a *kyoi* made the deer, he said that they would be tame. Coyote took pepperwood-leaves, put them on the fire, and they crackled and gave off strong smell. Then the deer, which had been about the fire, became alarmed, and scattered, and grew wild. From this time on they scented and heard people from a distance. If it had not been for Coyote, the deer would have been so tame that people could knock them down with a stick.

3. The sun used to just rise in the east and then go down again. It was always dark. Coyote went eastward, trying to shoot the sun; but

<sup>1</sup> Other Athapascan collections, all by P. E. Goddard, are Hupa Texts (UCal 1 : 89-368, 1904); Kato Texts (*Ibid.*, 5 : 65-238, 1909); Chilula Texts (*Ibid.*, 10 : 289-379, 1914); Lassik Tales (JAF 19 : 133, 1906). For wider comparisons, see A. L. Kroeber, Indian Myths of South Central California (UCal 4 : 167-250, 1907), especially pp. 170-186.

each time it appeared to him to rise farther off. At last he made himself appear to be a woman, deceived the people that kept the sun, and fled with it. When they pursued and overtook him, he said, "I will throw it to you! Spread out your deer-skin blankets, so that it may not break!" They spread out their blankets, but he dashed the sun on the rocks (breaking it, and thus securing it for mankind).

4. There was no fire. In some way people lived without it. It was through the birth of a certain child that fire was obtained. This child cried all the time. The people did for it all they might think of, but they could not quiet it. The child became larger, but still it cried. Some said, "If that child had not something on its mind, it would not be always crying." As it cried, they heard it saying, "I fear the fire." Then some said, "It must have seen fire somewhere." At last they found out what it was crying for. It saw fire that no one else could see. Then the people discussed how they would get the fire from him who kept it. This was the Spider. He kept the fire inside of himself. This is what made his body large. Coyote told them how to obtain the fire. He gathered many kinds of animals and birds. They went to where the Spider was. They made a large crowd. After it became night, the Spider took the fire out from his body. During the day he would put it back. The people played, doing whatever was most ridiculous. If they could cause the Spider to laugh, the fire would shoot out of his mouth, and they could get it. All tried, but could not make him laugh. At last the Skunk came dancing in with his tail stuck up. All laughed, and the Spider laughed too. Then fire shot out of his mouth. All the people were sitting about, holding pitch or tinder in order to catch the fire; but the eel-tail caught fire first. At once it was thrown out of doors. There stood swift runners to take it. The Buzzard flew with it, zigzag, over the dry grass. Wherever he went, he fired the grass, and the flames spread. Thus fire was obtained on earth. If it had not been for the child, there would have been no fire.

[According to the other informant, the child that feared the fire was a small lizard, of a species living in rotten wood. It cried so much that it was thrown out of the house. Still it continued to cry. Then Coyote heard what it was saying. Thus it was discovered that fire existed.]

5. The ocean came up and covered the land. Two eel-baskets, a brother and a sister, went on Bear Butte, a mountain southwest of Philipsville. There they were saved. Every one else was drowned. People are afraid to climb this mountain.

6. Mink married a woman across the sea. She was a cloud. He had two boys. Then he wanted to return. His wife told him not to look back as he went. Once he looked back. Then he saw one of his boys as a small cloud far off, and was sorry. He looked again, and his other boy had become a small distant cloud. He looked back a third time, and his wife turned into a cloud. He came home alone.

7. A young man found good manzanita-berries, and staid out late eating them. He would not tell his two sisters, who were mice, where he had been, even though they pleaded with him. Then they tracked him and found the berries. While they were eating, they were carried off. Their

brother cried and cried for them. In order to recover them, he assembled many people. Then Coyote went to the people who had captured the two girls. He found them holding a war-dance. He danced with them. The two Mouse-girls were brought out. Coyote seized them, saying, "I will eat them." He pretended to eat them, but hid them in his quiver. When the people were asleep, he told the mice to gnaw all the bow-strings. Then he tied the hair of the sleepers together, and set fire to the house.

8. An old man had a son who went hunting constantly. The son had a wife. She knew that the old man desired her, but never told her husband. The son brought back a deer, cooked the lungs, and offered some to his father. The old man said, "No. Perhaps if I eat it, I shall get a pain in my lungs." His son offered him other parts, but he always said the same. He would not eat. The young man had a boy old enough to go about. When the young man was hunting, the child went out to snare robins. The old man said to the woman, "I want to eat what my son ate last night." She reached him piece after piece; but he said, "No." He continued to say, "I wish to eat what my son ate last night." Then the woman understood him. She said, "He ate nothing, but had intercourse with me." — "That is it, that is it!" said the old man, dancing about. The boy, happening to come back to the house, saw them together, and told his father. The old man said, "My grandson, I saw that done often when I was as old as you, but I never wanted to tell about it." The young man seemed to pay no attention to what the little boy told him. Then the old man said to his son, "You cannot overcome me." The young man had three hard stones where he was lying. Becoming angry, he said, "If you want to fight, we will go out. I know what you have been doing." He went out, taking his three stones. His father picked up stones and threw first. The young man dodged, so that he missed. The young man did not throw. His father threw again and missed. Then the young man threw. He hit the old man behind the ear and knocked him down. He got up again. The woman cried, "You are killing your old father! You are killing your old father! Why do you do that?" She had her dress tied high around her, and was trying to prevent her husband from fighting the old man. Then the young man struck the old one behind his other ear with another rock, and knocked him down again. This time he could not get up, and the young man threw his third stone and hit him in the back of the head. The woman said, "That is bad, to kill your own father." The young man said, "He had no right to use me so. I know what you did with your father-in-law."

The old man recovered and went away. He took only one long string, and went north. Whenever he came to people, he played with them. He won their dentalia, and put them on the string. Thus he continued to go on. At last he came to the end of the world in the north. There he still lives.

[This myth was said to be the nearest Sinkyone equivalent of the Yurok and Karok myth that tells of the treachery of the trickster culture-hero towards his son on account of desire for his daughter-in-law, of his son's leaving the world with most of the dentalia, and of the old man's being enticed by a woman that carried him across the sea. The informant knew this myth, having heard a version of it at Hupa, as also from the Bridgeville Athapascans, but gave the story above as the Sinkyone form.]

9. A girl cried all night. Only in the morning did she sleep. For a long time she did this. Though urged to tell why she cried, she would not. At last she said, "Something descends and lies with me. I cry, and it rises again. I am afraid of it." Then her parents said, "Let it lie with you. We will see what it is." Then when it came the next time, she did not cry. Then it remained with her. It was a man from heaven, the Spider. After a time he took her to his home.

10. Two women were indoors. One of them was pounding seeds. It thundered. She was frightened, and, saying "Oh!" threw her hands back so that they became twisted. Thus the mole has hands that are turned backward.

11. The Grizzly-Bear and the Deer, two women, wives of the Hawk, who was hunting, went out on the sand to leach buckeye-meal. Each made a basin in the sand, and, pouring water over the buckeye-flour, stirred it about. The Grizzly-Bear was so rough in her movements, that she scratched sand into the buckeyes. When they were through, she said to the Deer, "How do you do it so cleanly? Mine is full of sand." They sat talking. The Grizzly-Bear said, "Let me louse you!" She took sand and put it in the Deer's hair. "Oh! you have lice over your entire head. They are very thick," she said, picking out the sand with her fingers. She said, "I will take your hair in my mouth and crack them." She took the Deer's hair in her mouth. Then she bit her in the neck and killed her. After eating the buckeyes, she went back to the house.

Both the Bear and the Deer had two children, a boy and a girl. The fawns knew that the Grizzly-Bear had killed their mother, and that they would never see her again. There was a deep hole in the river-bank. Inside it was large, but the opening was small. They ran into this, playing. They wanted to entice the two young grizzlies inside. The young bears came and played with them. They entered the hole, and the fawns lighted wood which they had put in, stopped the hole, and smoked the bears to death. Then they called, "You will never find your children!" and fled.

The Grizzly-Bear came to the house and looked for her children. The Hawk, her husband, sat on the house. He had heard what the children had said. The Grizzly-Bear asked him, "What did you hear the Deer children say?" The Hawk answered, "You should know." She took a sharp pole to strike him. But he flew aside, and she only punched the boards of the house. When she could not strike the Hawk, she pursued the two Deer children. They climbed a tree, and thus threw her off their track. Then they went on, and came to a large river. The Crane stood there. The two fawns came running to him. "How can we cross? The Grizzly-Bear pursues us. She killed our mother. Then we smoked her children to death. Now she wants to kill us." The Crane stretched his neck across the river. "Quick! go over on this," he said. When they had gotten across, the Grizzly-Bear came. She said, "Did you see children crossing the river?" — "No, I saw no one," said the Crane. "Here are their tracks. You have put them over!" — "I have seen no one." The Grizzly could not cross, and went back.

It was fall, and in places many acorns had dropped from the trees. The two children found such a place. The boy said, "My sister, I think we

will winter here. There are many acorns. We can live on them." Then they started to winter there. The girl picked acorns, and the boy built a house. Then it began to rain. They lay inside the house, one on each side. At night she said, "My husband, I want to go out." He was displeased. "What did you say then?" he asked. "I want to go out," she said. He did not like it. He thought about it. "I did not think she would do this," he said to himself. She wanted to go out, but he was lying across the door to keep her inside. Then she stepped over him. He felt something warm drop on his belly. It became late, and she did not return. "I should not have done that," he thought. He called, "My sister!" He looked, but could not find her. He made a torch, lighted it, and hunted all about. There was a small thick bush. Under this she had gone, and there she lay doubled up. She was menstruating. He took her back into the house. Then he felt sorry for her. He thought, "What shall I do? I must do as best I can. I will make the puberty ceremony for her." Then he sang for her for five nights. When they were through, the girl was pregnant. Then her brother wondered, for there had been no man about. Then she gave birth to a child. Then her brother went away, thinking, "It is bad; she has had a child without a man."

The girl was left alone. She did not know what to do. When she slept, she dreamed of people. Then she thought, "My dream might be true. I will go to the place where I see the people in my dreams." When she reached the place, no one was there. She saw that there had been people, but they had left. They knew she was coming. It was only the fifth time she tried that she finally succeeded in reaching them. The third time she could hear the noise of them. When she arrived, there was no one, only a fire where many had danced. Then she felt bad. She went for the fourth time. Again she heard the noise of dancing; but when she came to the place, all were gone, and she found only their tracks and the fire, and a lynx. He said to her, "Take myrtle-leaves, as many as you can hold in your hands. Then, if the people (deer) do not come here this time, you will never find them." Then she took a large bunch of myrtle-leaves. The people had a large round house there. The Lynx said to her, "Sit behind the boards at the door." She sat there. Then she heard talking and laughing. The sounds were coming toward the house. When the noise was near, suddenly the people all ran back. Then she took the myrtle-leaves, chewed them, and rubbed them over her hands. Soon the people were coming again. She took more leaves and rubbed them all over herself. The people smelled the odor of the myrtle. "What is it that is so sweet?" they asked as they came in. They asked the Lynx, "What smells so sweet?" The Lynx said, "I do not know. I did not make it. I have not smelled it." They sniffed about the house, and found no one. Many came in. All said the same. Then they began to dance about the fire. The girl took more leaves and rubbed them over her body, and the odor was still stronger. Then the people said, "There must be some one in the house that smells so pleasantly." Then the girl showed herself, and they looked at her. Two bucks with four-pointed horns took her between themselves and danced around the fire with her.

Myrtle is deer-medicine. In the girls' puberty ceremony the song is now used which this deer used for his sister.

[The other informant told this story with the following additions. When the two women leach buckeyes, the Deer stirs them with two fingers. The Deer has hung up her apron-dress of deer-hoofs, telling her children that when it falls, she is dead. It drops, and they know that she has been killed. The bear sends the children to smoke out birds in a hollow tree. The two young deer propose to try entering the tree to see how it feels to be smoked. One and then the other enter and are smoked. Then they persuade both the Bear children to enter together, and smoke them to death. — The children have crossed on the Crane's neck. The Grizzly-Bear comes with her acorn-paddle. The Crane denies having seen the children. She insists that he has. At last he consents to let her cross on his neck. In the middle he throws her off. She swims across. The children are on a flat rock. They tell it to rise, and it grows up. The Grizzly-Bear comes; and the children tell her, "Use a tree as a ladder if you want to reach us." She takes a tree that reaches to the top of the rock, breaks the limbs, and climbs. The children push the top of the tree over until it falls. The Grizzly is dashed to pieces, only her skin being left. Then the children make the rock descend as it has risen. — The subsequent adventures of the brother and sister are not included in this version, which seems to be a pure folk-tale, whereas the form given in full is perhaps a formula for recitation at the girls' adolescence ritual.]

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A FLOOD LEGEND OF THE NOOTKA INDIANS OF VANCOUVER ISLAND.<sup>1</sup> — The Nootka Indians, who are divided into a rather large number of tribes occupying the greater part of the west coast of Vancouver Island, distinguish sharply between two types of legends or myths. The one of these consists of numerous stories of the pre-human mythological epoch, in which animals, that are thought of as having a more or less human form, and mythological beings that do not seem to be identified with animals, form the chief characters. Such stories are found widely distributed in aboriginal America, and generally form the greater part of the folk-lore proper of a tribe. Such myths, among the Nootka, are the common property of the whole tribe, and are told without reserve. The second type of legend is much more elaborate in form, and more clearly reflects the ritualistic and social ideas of the Indians. They may be termed "family legends;" for they are not the common property of the tribe, but are in every case supposed to belong to some specific family, whose legendary history is recounted in them, and members of which alone have the right to tell them. Such family legends, while full of purely mythological incidents, are believed by the Indians to possess in a much higher degree the element of historical truth than the general body of myths referred to. Beginning with the origin of a particular family or sub-tribe, they take up in order the various incidents making up the traditional history of the ancestors and later generations of the family or sub-tribe. They tell of how various chiefs in the past gained supernatural powers from mythological beings, such as the Thunder-Bird, the

<sup>1</sup> Based on material obtained in course of linguistic and ethnological research for the Division of Anthropology of the Geological Survey of Canada, September–December, 1910.